

all men unto me": "They shall look on me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born." [St. John, xii. 32, Zech. xii. 10.]

Here we are taught the *effect* of *specific* ideas.

The Atonement, when so seen as to be prized, *powerfully attracts*. The mind's eye, brought to contemplate the sad effects of man's sin on Christ's sufferings, *deeply repents and bitterly mourns*. Nor can it be otherwise whilst the nature of cause and effect remain!

It is not, then, a general persuasion of the truth of Christianity; nor that, somehow or other, Christ's death is to benefit man's salvation; but faith, realizing the substance of the faithful and true saying that Jesus Christ has come into the world to save sinners [1 Tim. i. 15]; evidencing to the mind its truth, so as to lead to an *application* for it, and when obtained, to *rest on it*.

Look to the text. Why did David, in danger, commit the keeping of his life to God—"Into *thy hand* I commit my spirit?" Did this confidence flow from *general* or *specific* ideas of God's goodness and power? Can we construe David's words into some such language as this: "*Thou, O God, art merciful. I have been a great sinner. Graciously pardon me, and take me to thyself*"? I think not! It was not the *naked* idea of God's mercy; but that mercy contemplated in a *particular* manner, and extended to a *particular* person, which induced David's confidence. "Into thy hands I commit my spirit." Why? "Thou hast redeemed me!" Every word is emphatic. *Thou hast redeemed me*; ascribing the fact of *his own personal* redemption to God; and *assigning that fact to be the basis of his confidence*.